

A Message from the L O R D
✓ To all that despise the Ordinance of
CHRIST, which is the power (5)
of God unto Salvation;

With an Exhortation to faithfulness, which
is the cause of true O R D E R :

showing the difference of *Election* and *Reprobation*, and
the ground of *True Faith* and *False*, from what
Centre they doe each of them arise, with *Order* and
Disorder; and how a *Believer* and an *Infidell* may be
known; the *Believer* and the *Elected Ones*, as their
fruits doe make manifest:

With something in vindication by the Scriptures, the
conditions of the Prophets and Holy Apostles,

That those whom the world scornfully call *Quakers*
[as many as are born again of Water and the
Spirit] that they are the only people of the
Lord, & do witness the same conditions
that the Scriptures doe declare of.

And the Scriptures, both of the Prophets and Holy Apo-
stles, in whom the power of the Lord was made
manifest, and see their conditions, to whom
the Lord did manifest his power: They
did both quake, tremble, and shake.

Printed in the Yeare, 1652.

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16

Moses quaked, Hebrewes the 12. ver. 21.

Ezekiel was commanded to eat his bread with Ezek. 18, 19.
quaking.

Daniel did tremble, and ~~there~~ ^{his} friends were with him that quaked. Ezek. 18, 19.

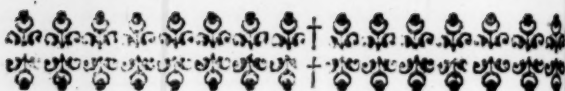
Job his bones did shake, and his flesh did tremble, Job. 4. 14. Job 21

Habakkuk his belly did shake, and his lips quivered, and all his flesh trembled: See Hab. 3. 16. Job 21

David roared by reason of the powerfull workings of the Lord in him; and his bones did shake, and his flesh did tremble: See Psal. 38. 8, 9, 10. and 22. 1. Psal. 119. 120. Psal. 10

Isaiah spoke to the people to heare the Word of the Lord, that did tremble at it, with many others, &c. Isa. 66. 2

And there were Mockers then as there are now: See Job 17. 2. Acts 13. 41. Isa. 28. 22. Isa. 29. 20. Psal. 50. 2, 3.



*A Message from the LORD to all those
that despise the Ordinance of CHRIST,
which is the power of God unto Sal-
vation. Read Eph. 2. 10. 14. &c.*

*With the Vindication of those whom the
World calleth Quakers, witnessed by
the Scriptures, the Conditions of the
Prophets, and Holy Apostles; Writ-
ten from the Spirit of the
L O R D.*

. 29. 20.

1, 28. 22.

ALL you that despise and wonder at
the work of the Lord, be not you mo-
kers, lest your bands be made strong
thus saith the Lord,

*Behold, ye Despisers, and Wonder, and perise
I will work a Work in your dayes, though a man
declare it unto you, you will not believe him
Acts 13. 41.*

Take heed of despising and making a mock
at the power of the Lord, for none doe de-
spise and wonder but Infidells, Unbelievers
that know not the power of God in them-
selves; and he that believeth not, is already
damned

damned, as saith the Scripture, 7o. 3. 18.

2 Thes. 2. 12.

All the workes of the Lord are strange to Rom 8.
 the carnall and earthly minded man, because 7. 8.
 he is an enemy to God, and the naturall man
 knowes not the things of God, because they
 are spiritually discerned: and so the earthly
 minded man despiseth the works of the Lord
 and wonders at them; but it is because he. Cor. 2.
 wants faith, the power of God to rule in his
 heart, to overcome that carnall, earthly, brutish,
 beastly nature in him, and so being an Infidel
 and void of true faith, it makes him
 mock and scoffe those that findes the power-
 full operation of the spirit of God, which Eph. 2. 4.
 worketh faith in them, knowes these what
 they are.

True faith purifieth the heart, and worketh 1 Joh. 5.
 out the carnall part in man: this faith is Je- 4. 5, 6, 7.
 sus Christ, who is a misterie to the carnall 9. 10, 11.
 minded man: Shall the Sonne of man finde 12.
 faith on the earth when he cometh? No, he 1 Pet. 1. 1.
 findes none untill he work it: all are Infidels 14, 15 &
 that know not the work of faith wrought 2 Cor. 13.
 in them by the diuine powerfull operation of
 the spirit of God, revealing and manifesting
 his Son in them; know you not that Iesus Christ
 is in you except ye be Reprobates?
 What is a Reprobate? and how may he be Quare.
 knowne?

Answer.

7. 16.

By his fruits, saith Jesus Christ, every Tree is knowne by his fruits; either the Tree must be good and the Fruit good, or the Tree evil and the Fruit evil; such is the Tree, such is the Fruit.

Answer.

First tell me. What is the fruits of the good Tree that is first spoken of by Jesus Christ in the 7. of Mathew?

Answer.

I answer, The fruits of the good Tree where Christ is made manifest by his power, working on the old, dead, carnall, corrupt nature; for where Christ is un-made manifest in power, the carnall part beares rule, which is death. Thus saith the Divine Spirit, If Christ be in you, the body is dead because of sinne, but the spirit is life because of righteousness: and the life of Jesus Christ being made manifest in mortall flesh, the Divine Spirit ruling in those earthly Tabernacles, it is knowne by its fruits; such is the Tree, such is the Fruits, *Matt. 7. 19. 20.*

The fruits of the good Tree.

Ro. 6. 4, 5.

John 3. 3.

1 Pet. 1.

23, 23.

Now the fruits of the good Tree, the spiritual Vine, that growes in the midst of the Garden in Paradise, the new Creation, planted in men of pure hearts, that are born againe of Water and the Spirit, being the workmanship of God, who hath wrought out the old Leaven of malice and wickednes, and made a new creature; he that is in Christ is a new creature wrought out of Selfe into Spirit, and the

small Vine in man; the new Plantation Col. 1. 13
 bringeth forth these fruits, love, peace, gentle- Col. 3. 10
 nesse, goodnesse, temperance, patience, godli- 12, 31, 14
 nesse, brotherly kindenesse, charity, humility, 15, 16.
 long-suffering, forbearing, and forgiving one
 another freely, even for Christs sake, who is Eph. 1. 17
 the love of the Father, and worketh into him- 18, 19, 20
 selfe baptising by his spirit into that spirituall Eph. 3. 4,
 vine, to bring forth spirituall fruit to his Fa-
 thers glory. They that are baptised into
 Christ, they have put on Christ, & they that are
 Christs, they have crucifi d the flesh with the Gal. 3. 27
 affections and lusts thereof, where he is made
 manifest by the powerfull operation of his 1 John 3.
 spirit in the hearts of his people, working out 5, 6, 7, 8.
 the old nature, killing, and slaying the man of Joh. 17. 10
 sinne by the sword of the spirit, and manife-
 sting and revealing his glory in us to his owne
 praise, manifesting his power in us, cutting
 downe corruptions, and wounding Levi-
 athan, that crooked Serpent, that was head, Gal. 3. 28
 now is bruis d in some, and bruising in o- 29.
 thers, by the seed of the Woman, the seede
 of Abraham after the spirit; he casteth out
 the bond-woman and her Sonne, that he may
 not have any part with the Sonne of the Gal. 4. 30
 free-woman which is after the spirit, and 31.
 this power of God manifesting it self through Rom. 6.
 us, doth crucifie the old man with his deedes 7, 8, &c.
 and raiseth up the new man, which is after

Pet. 2.3. God, created in righteousness and true holiness, and so there is pure fruit groweth out of the Vine, which is Christ in us; God manifest in our flesh, by the powerfull operation of his spirit, 1 Cor. 1.30.

Now where this power of God is not yet made manifest, the despising and the wondering nature standeth up in scornfulnesse, despising the worke of the Lord; but it is not that doth so but Infidels, Unbelievers, that know not the power of God in them, working out that unbelieving nature in them, and so they are ignorant of being made partakers of the Divine Nature, from whence true faith doth spring and grow; for faith God purifieth the heart, and worketh out the carnall part, and so engrafteth into the Divine Nature, from whence righteousness doth grow: *This is the victory that overcometh the world, even your faith, 1 John 5.4. Put on therefore (as the Elect of God, holy and beloved) bowels of compassion, humblenesse of minde, meeknesse, long-suffering, forbearing, and forgiving one another: These are the fruits of Election; see if you can witnesse them in you, growing in purity; and this pure faith hath pure fruits growing on it, and flowes forth from it, such as these, 1. Vertue, 2. Knowledge, which is the wisdom of the Father in us: 3. Temperance, lust being cut off by the sword of the* Spirit,

Pet. 3.10
5.12.

Pet. 1.1.
1 Cor. 4.

1.3.12,

1.5.
8.

e holy spirit, and the pure wisdom ruling in men of
 th our hearts, it causeth them to be pittifull to
 man all creatures, and to cherish and preserve all
 ratione, that all things may be done decently, and
 in order ; Christ ruling in us, he being head of
 the Church in our hearts, and our bodies being
 made the true Temples for his holy spirit to 1 Cor.6.
 inhabit in, he sits there preaching the everla- 19.
 ing Gospel of his Fathers love in us to our 2 Cor.6.
 sole, destroying every vile and lustfull affecti- 16,17.
 on to earthly and carnall pleasures, profits, Rev. 21.3
 and delights, which drew forth the mind after
 wide, covetousnesse, heady-highmindednesse,
 envy and malice, back-biting and revenge,
 wrath and surmizings, grudgings and repi-
 nings, slavish feares and doubtings, scoffing
 and scornings, peevishnesse and crossenesse,
 pleasures and wantonnesse, vaine talkings, and Gal. 5.19
 foolish jestings, which the Devill calls pa- 20,21.
 stimes and recreations, which are fruits of the Col. 3.5.
 flesh, and grow out of the corrupt tree, and
 drunkennesse, and oppression, they are fruits
 of the flesh, and grow from the spirit of er-
 on; our, and causeth division and dissention, from
 the pure guide, the spirit of truth ; and every
 lustfull desire worketh disorder in the heart ; 2 Thef. 2.
 and where these are, Antichrist beares rule, 3.4.
 its in the Temple of God, as God, shewing
 himselfe to be God : Therefore *be not decei-* Gal.6.7,8
ved, God will not be mocked, such as ye sow, such
shall

shall ye reap, they that sowe to the flesh shall of
 flesh reap corruption; and they that are in
 flesh cannot please God, who is a spirit, and of
 ever eyes then to behold iniquity: our God is
 consuming fire, who is the heart searcher
 tryer, and will cut down that vain light
 that is got up into pride, and vaine glory,
 fleshy exaltation, heady-highmindednesse,
 earthly wisdome, doth aspire and cast them
 into torment, where is darknesse and blacke
 ness, and you must all tremble and quake,
 your earthly hearts quiver and shake, and
 rocks rent the stony hearts that to mischief
 are wilfully bent; when you come to know
 God in power, and his Son that is sent to
 away sin, you must give an account before
 at Sinai the mount, before ever you can
 the Song of Sion before the King at new
 rusalem, where there is joy and rejoicing
 spirit, and in truth, which no Fox nor wild
 beast can take away. Now the scoffer, and
 scorner, and lustfull, and revengefull
 must come to the barre, and there give account
 whose deed they have wrought, and they
 be very sore punished, and cast into the
 of the indignation of the Lord, for despising
 his power in those whom he hath by the blood
 of his Sonne so dearly bought and purchased
 to himselfe, who are as deare to him as the
 apple of his eye: we were by nature
 children

all of
 e in children of wrath as well as others, and were Eph. 2. 3, 4
 and of sinners as well as others; but the Lord who 5, 6, 7.
 God is rich in mercy, for his great love where-
 her with he loved us, in the Sonne of his love, not
 ht in any deserts in us, but freely for his names
 ry, sake. To him be praise, honour, and glory for
 esse, now and ever: He hath slaine the old man, ver. 13, 14
 st the man of sin, that did beare rule in us, and 15, 16.
 blanchified up the new man, the Sonne of his love
 ke, in us being begotten by the Immortall Word,
 and then borne againe of Water, and the Spirit,
 which redeemed us from our vain conversation,
 know many as are of the new birth hath he set to
 to resist against all unrighteousnesse whatsoever:
 re him and we doe loath the actions of ungodly per-
 an sinners, as pride, and covetousnesse, and drunken- Eph 5. 1
 ewnesse, and whoredom, and theft, and lying, and
 cing, swearing, and pride, and oppression, and grin-
 wilding the faces of the poore, and all manner of
 r, and unrighteousnesse of what sort soever, we doe
 od loath and detest it, and have no fellowship
 cou with any that act those things, for which we
 are hated and despised by those that live in
 e in unrighteousnesse; but we are made willing
 pise through the mercies of the Lord to beare it;
 low it is not we, as men and women that beare
 nate the reproaches, mocks, scoffs, scornings, stri-
 s the kings, stonings and imprisonments but it is
 the Lord in us, and he doth enable our bodies
 to do or to suffer what his good pleasure is; Heb. 2.
 for

a Joh. 4. 17. for what are we, but through his mercies
 1 Cor. 6. 11. are made to be what he is in us, and through
 us, and we are no more our owne, we (I mean) that
 that are borne againe, washed, cleansed, justified,
 1 Joh. 1. 7. fied, and purchased us to himselfe, that
 may be glorified by us, for the blood of Jesus
 Christ his Sonne cleanseth us from all unrighteousness
 and so purifieth soule and body, that we may
 not serve our selves, but the Lord: we have no
 loath, and utterly detest, and abhorre all manner
 of unrighteousnesse whatsoever, and are
 made to testifie against it by the spirit of truth
 and righteousness that ruleth in us, even
 Jesus Christ, who is the Lord our righteousness,
 and he is the end of the law for righteousness
 to all that believe.

Cor. 6. But, unbelievers know him not, nor those
 4, 15, 16. that act in unrighteousnesse, for unrighteousness
 is the fruit of darknesse and unbelief, and
 pride is a fruit of darknesse, and is the cause
 rov. 6. of disorder; let all things be done decently
 5, 17, &c. and in order; put off pride, and put on
 humility; let all things be done decently and
 in order to the divine spirit; for God is a God
 of order, and of purer eyes then to behold
 iniquity. Now covetousnesse is unpure,
 1 Joh. 5. 3. fruit of darkness, a transgression of the right
 one law of God, and is in disorder to the spirit
 of truth, and in order to the spirit of error
 and rour; thou proud, and covetous man and

man, thou art disorderly, and yet thou
 set out for order, but it is fleshly and car-
 nall that thou wouldst have; thou wouldst
 have Barabbas at liberty that thy lusts may be
 satisfied, and Christ crucified, that would se-
 cure and crucifie thy lusts and vile affections,
 so bring thee to be ordered by the good
 spirit, to walke conformable like unto the Son
 of God, in righteousness and true holiness;
 covetousnesse and carnall will, and the carnall corrupt heart doth
 fight in them, and is unwilling to have or-
 der: put off the old man with his deedes,
 and put on the new man which after God is
 created in righteousness and true holiness,
 else never professe love neither to God nor
 Christ; and walk orderly, and doe not disho-
 nour him, for he is jealous of his honour; and
 how can ye believe that seek honour one of a-
 nother, and seeke not the honour that is of
 God? Believers doe glorifie God in bring-
 ing forth fruits of righteousness; *herein is my*
father glorified that ye bring forth much fruit:
 shew me thy faith by thy workes; faith with-
 out workes is dead; where true faith is, it
 worketh out that disorderly part in man that
 lives in unrighteousnesse; he or she, that lives
 in pride, covetousnesse, lying, swearing, or
 drunkennesse, heady highmindednesse, scoffing,
 scorning, pleasures, or wantonnesse, envy,
 hatred,

Isa. 28. 1,

2, 3.

Col. 3. 8,
9, 10.

Joh. 5. 44.

Joh. 15. 8.

Jam. 2. 17,
20. 26.

hatred, oppression, and grinding the face
 the poore, vain talking, or foolish jesting,
 fraud, deceit, &c. These or any of these
 nothing of true faith which worketh out
 disorderly part, but are Infidells, and
 faith is formall, standing in the wisdom
 other mens words, and will not stand the
 tryall; for faith in God purifieth the heart
 and overcomes the carnall part that delighteth
 in unrighteousnesse; but formall faith
 stands in other mens words, brings forth
 fruits as are above mentioned, and is in
 order to the spirit of truth: these are fruits
 of the Reprobate that makes lyes his refuge.
 I Cor. 2. 5. true faith standeth out of all
 words, is entered upon the rock: Christ Jesus
 who is both the Author and Finisher of
 this true faith is spirituall, and overcomes
 doubtings, and questionings, and temptations
 and is tryed as Gold in the fire, for every
 mans works must be tryed by fire, and formall
 faith that stands without in other mens words
 will burne in the indignation of the Lords.
 faith in God overcomes all lusts, and temptations,
 and is tryed; the tryall of faith is more
 more precious then gold that perisheth, for
 it is fruitfull: there is a growth abiding
 faith, vertue to vertue, knowledge to knowledge,
 temperance to temperance, patience to
 patience, godlinesse to godlinesse, brotherly

Eph. 4. 5.

2 Pet. 1. 1.

Heb. 10. 38

Heb. 11.

2, 3, 38 &c.

1 Pet. 4. 12.

1 Pet. 1. 7.

Pet. 2. 7.

kindnesse to brotherly kindnesse, charity :
 these are the fruits of the true faith, and this
 which makes fruitfull in the knowledge of the
 Lord and Saviour Jesus Christ, and these are 1 Pet. 2.3
 in order to the divine spirit, the spirit of truth
 and righteousness, which causeth to grow
 from faith to faith, from grace to grace, from 1 Pet. 2.5
 glory to glory ; and this leades up to God
 the Father, to Mount *Sion*, from *Sinai*, where
 the blacknesse, and darknesse, and smoake in the
 Temple within, to *Sion*, the City of the li- Heb. 12.
 ving God, to an innumerable companie of 22, 23, 24
 Angels, to the spirits of just men made per-
 fect, to the Church of the first borne written
 in heaven, where there is true peace, joy un-
 speakable, which no tongue can expresse ;
 there is all soule-satisfying comfort (as it is
 said) *Eye hath not seene, Eare hath not heard,* 1 Cor. 2.
neither hath it entred into the heart of man to 10, 11
conceive those things that God hath laid up for
them that love him : but God hath revealed
them unto us by his spirit. I beare testimony
 to the eternall truth, through death, for with-
 out death there is no life ; and herein this
 Church, the new *Jernsalem*, where the Taber- Rev. 21
 nacle of God is with men of pure hearts ;
 those that are borne againe, all things are 1 Cor.
 ordered by the golden Scepter of Jesus 16, 17
 Christ, that sits upon his pure throne of grace,
 shinning forth in glory : and in this new Plan-
 tation,

ev. 21. 1, 2
to v. 8.

tation, the heavenly Jerusale'm, where
new heaven and the new earth is, there is
Paradise of God, where the spices doe grow
and the tree of life in the midst of the Garden,
that beares twelve manner of fruit
and there is a river of water of life which watereth
tereth the plants, herbs, and spices, and
runs into the City, bringing in overflow
streames and gladnesse with it; it is pure
Chrystall, nay it is all Christ, and nothing but
Christ; there is neither mud nor settling
the bottome: and in this new City, the heavenly
Jerusalem, there is neither curse
paine, sorrow and sighing is not there:
it is without in Egypt, and at the mount
Sinai, and in the wilderness, there
many sore and sad temptations, and fiery
alls; there the Lord tries and proves
what is in the heart, and there is either
standing or falling, and returning into Egypt
again, and not obtaining the promises,
an entring into the promised Land, by
son of the carnall earthly part, and so
canst not enter; if thou once lookest
into the wilderness, and begin to murmur
and repine, looke to it there, and take heed
of the love of the world, and the enjoyments
and pleasures of the world; the Devill will
sift and try forth thy faith and patience every
way, and he will shew thee all the glory,

beauty

beauty, and excellency of the world to allure
 e is and perswade thy heart to follow him in the
 gre joyments of the world, and he will suffer
 e to professe what thou wilt, and talke of
 frigh truths, but not to live in them; and so
 ch wou thinking to have both the love of God Mat. 9. 19
 and the love of the World, and the glory of 20, 21, 22
 low God and the glory of the World, and there 23, 24.
 ure catcheth thee with his bait, and keepes
 ng thee feeding upon fancies, and thou lovest the Heb. 11.
 ling substance, and art among the Gentiles in the 24, 25, 26
 e he toward Court, trodden under foot, and at
 se thou cast into hell, there to be tormented for
 here ever: Take heed to your selves all you that
 t thou be professe God in words, but in workes
 erowne him: it is not he that saith, *Lord, Lord,* Mat. 7. 21
 y that shall enter into the Kingdome of Heaven;
 ro that he that doth the will of my Father (saith Je-
 cherus Christ.) Now be not Sayers but Doers,
 Ege and walke in order to the spirit of God, and
 e, my will lead you and guide you into all
 y requeth.

Suffer a word of Exhortation and Admo-
 nation: We have no envy to any mans person
 at to his evill actions, that he may not live
 head them lest he be destroyed with a sore de-
 menstruction, and knowing the terrour of the
 word: out of love doe I perswade you all to
 ever take heede of dissembling with the Lord (it is
 y, and dangerous thing;) you say you love God

ev. 21. 1, 2
to v. 8.

tation, the heavenly Jerusalem, where
new heaven and the new earth is, there is
Paradise of God, where the spices doe grow
and the tree of life in the midst of the Gar-
den, that beares twelve manner of fruit
and there is a river of water of life which wa-
tereth the plants, herbs, and spices, and
runs into the City, bringing in overflowing
streames and gladnesse with it; it is pure
Chrysell, nay it is all Christ, and nothing but
Christ; there is neither mud nor settling
the bottome: and in this new City, the hea-
venly Jerusalem, there is neither curse nor
paine, sorrow and sighing is not there
it is without in Egypt, and at the foot of
mount Sinai, and in the wilderness, there are
many sore and sad temptations, and fiery tri-
alls; there the Lord tries and proves to know
what is in the heart, and there is either
standing or falling, and returning into Egypt
again, and not obtaining the promises, nor
an entring into the promised Land, by reason
of the carnall earthly part, and so thou canst
not enter; if thou once lookest back into the
wildernesse, and begin to murmur and repine,
looke to it there, and take heed of the love of
the world, and the enjoyments and pleasures of
the world; the Devill will sift and try forth thy
faith and patience every way, and he will shew
thee all the glory, and beauty,

ev. 22. 1

ev. 22. 1

ev. 23.

4, 5.

eb. 3. 7,

9, 10, 11,

eb. 8. 2, 3

eb. 6. 4,

6.

beauty, and excellency of the world to allure
 is to perswade thy heart to follow him in the
 enjoyments of the world, and he will suffer
 thee to professe what thou wilt, and talke of
 high truths, but not to live in them; and so
 thou thinking to have both the love of God
 and the love of the World, and the glory of
 God and the glory of the World, and there
 he catcheth thee with his bait, and keeps
 thee feeding upon fancies, and thou lovest the
 substance, and art among the Gentiles in the
 outward Court, trodden under foot, and at
 last cast into hell, there to be tormented for
 ever: Take heed to your selves all you that
 doe professe God in words, but in workes
 deny him: it is not he that saith, *Lord, Lord,*
that shall enter into the Kingdom of Heaven;
but he that doth the will of my Father (saith Je-
 sus Christ.) Now be not Sayers but Doers,
 and walke in order to the spirit of God, and
 he will lead you and guide you into all
 truth.

Suffer a word of Exhortation and Admo-
 nition: We have no envy to any mans person
 but to his evil actions, that he may not live
 in them lest he be destroyed with a sore de-
 struction, and knowing the terrour of the
 Lord: out of love doe I perswade you all to
 take heede of dissembling with the Lord (it is
 a dangerous thing;) you say you love God

Mat. 9. 19

20, 21, 22

23, 24.

Heb. 11.

24, 25, 26

Mat. 7. 21.

Acts 5.1, with all your hearts, you say well, but doe se you

3.5.6. Ananias and Saphira said that they brought mer

the 12. all their substance to lay downe at the Apo I

stles feet, but did not; and for their dissembling Jests

the judgement of God came upon them and thou

struck them dead to the ground; and that

Lord is the same God of power now that pur

was then: take heed of dissimulation. doth

You say you love God with all your heart hang

you that make a profession of him, but he that

Feb. 4. 13. knowes your hearts: now looke to it as yow,

will answer it before the Lord, the righteous ver

Judge of heaven and earth, when you stand Chri

nakednesse of heart before the tribunall of Saye

of judgement, that you doe professe no more fore

then you doe possesse and practise, lest of di

judgement of God come upon you as God

wares as it did upon them, and strike y Sai

dead to the ground, and your name and me be don

mory come to rot and perish; it is a dang curse

rous thing to dissemble with the Lord; loo you, t

to it, and let your love be made manifest which

your actions, in walking in order to 1.

commands of the spirit of truth, Jesus Chri these

the divine power of righteousness. and t

Now, to love God is to keep his comm have

Joh. 14. 15 dements; for (saith Jesus Christ) If ye lo of d

1 Joh. 2. 4. me keep my commandments: and he that se come

he loves God and keepeth not his commandm you w

is a lyar, and the truth is not in him. See to the

Rom. 8. 13

14.

ye so you doe obey him in keeping his commande-
ments, and do not dissemble, *John* 14. 23, 24.

Apoc. I command you to love one another (*saith* *Joh.* 15.
Revel. *Christ*;) how doest thou obey this when 13, 14.
n and thou livest in envie with thy brother? and he *1 Joh.* 3.
d that envieth is a murtherer, as saith the Scri- 16.
at *Scripture*; take heed of disorderly walking, God
doth forbid it, and the judgement of God
hangs over thy head that doth so. Now thou
ut that livest in envie, thou art a disorderly fel-
as y^e now, and art guided by the spirit of error; *1 Joh.* 4.
hter yet thou canst talk much of God and of 6, 7, 8.
and Christ, but walkes contrary; it is not the
all *Sayer* but the *Doer* that shall be justified be-
fore the Lord, the righteous Judge; take heed
of dissimulation and disorderly walking, for
at *God* is a God of order.

ke y^e *Saith* *Jesus Christ*, *Do unto all men as ye would* *Mat.* 5. 1
nd *be done by, love your enemies, blesse them that* 20. 44, 45
dang^{er} *cause you, pray for them that despitefully use* 46, 47, 48
lo^{ve} *you, that ye may be the children of your Father*
if *which is in Heaven.*

to 1. But how do you walk in obedience to
Ch^{rist} these commands when you mock, and scoffe,
and scorne and deride others? would you
mm^{un} have them to doe so by you? take heede
ye *of dissimulation lest the judgements of God*
at *come upon you at unawares, and so destroy*
dem^{on} *you with a sore destruction: This is disorder*
ce *to the spirit of truth.*

2. How doe you walk in obedience to the other in loving your enemies, and blessing them that curse you, and doing good to them that hate you &c. when you lust after revenge, and seek to have your corrupt wills satisfied in

m. 1. 18 backbiting and speaking evill of others behind their backs, and speake evill of that which you know not; and likewise in thirsting after blood, hating and persecuting, and imprisoning others: take heed of dissimulation and

at. 25. 41 disorderly walking; God is a God of order, &c. and will not be mocked: *Let all all things*

Cor. 14. *done decently and in order*; and put off the old man with his deeds; minde the light of God in you that doth shew you darknesse, and the

Cor. 4. 6 vanities of your mindes, and the deceit of your hearts, and your roaving thoughts, and

Cor. 4. wandering desires: you have a light, to the

Pet. 1. 19. which ye doe well to take heede, *unto*

light that shineth in a darke place, untill the day

dawn, and the day-starre arise in your hearts

minde to be guided by this light within, to

yeeld obedience to it, and it will let you

you disorderly walking in all things; and

oh. 8. 12. you love this light it will lead you out of

darknesse, and out of bondage into liberty, to

oh. 3. 19, doe unto all men as you would be done by

o. 21, all things, and to walke in order to the spirit

of truth: and this is your teacher if you will

but obey it, this light within; and this is your

condemner

condemnation if you disobey it ; therefore
let all things be done decently and in order, to
 this pure divine light of God within you, eve-
 ry one in particular, and it will lead you into
 the true Church, *which is in God the Father of*
our Lord Jesus Christ, 1 Thes. 1. pride is dis-
 order to humility ; put off pride as this light
 within makes manifest, it is disorderly, put
 on humility, that is orderly, put off covetous-
 nesse, this light within will make it manifest
 to be disorderly, and put on bowels of com- Eph. 5.
 passion that is orderly : minde to be guided Col. 3.
 by this light within, and it will crosse your wills
 in all things that are earthly and carnall, and
 crucify your lusts, and cut off your vile affe-
 ctions, which is the ground and cause of dis-
 order ; put off heady highmindednesse, that 2 Tim.
 is disorderly, this light within will make 4, 5,
 it manifest ; and put on humblenesse of mind, Col. 3. 2
 that is orderly, put off hastinesse, passionate-
 nesse, and crossenesse one towards another,
 that is disorderly, this light within will make
 it manifest ; if you doe but minde to be gui-
 ded by it, and put on meeknesse, and gentle-
 nesse, and goodnesse, temperance, and pati-
 ence, that is orderly and according to the spi-
 rit of truth ; put off vaine talking, and
 foolish jangling, lying, and swearing, this is dis- Eph. 5. 4
 orderly and contrary to the command of Je-
 sus Christ, this light within will check you for

5.34. it, and tell you when you doe any evill that
 37. you should not doe : so if thou doe but hearken to it and let it lead and guide your mind it will bring you to few words, sollidnesse and temperatenesse in all things, and to perseverance on faithfulnessse, to be what you speake in all things ; for that is orderly and according to the spirit of truth.

These with many more thou shalt find
 31.33, commanded in thy spirit, written in the new
 law of righteousness in thy heart ; if thou dost
 b.8.10, but turne within to read there it will bring thee to the law and to the testimony, always to see that thy thoughts, words, and actions be according to righteousness ; so shalt thou have peace in walking in obedience to the righteousness of the law in thy heart, and it will not let thee doe any evill if thou dost but followe the leadings in thee ; it will bring thee to faithfulness and orderly walking towards
 5.7.
 al.19. God and Man in all things ; let all things be done orderly by the spirit of truth, that God may be glorified by you all that doe profess love unto his name ; and take heede of dissimulation and disorderly walking, for God is a severe Judge, and hee will not suffer sinne to go unpunished, for he is a God of order, and of purer eyes then to behold iniquity : be not Sayers but Doers, profess more then you doe possesse, and take heede

speaking

speaking evill of that which you know not; and if any thing seeme strange to your carnall mindes, be not hasty in speaking evill of it, but wait upon the Lord till it be made manifest to you, for all the workes of God are strange to the carnall heart; *prove all things, hold fast that which is good; but take heede of dissimulation and disorderly walking; stand in awe and sinne not, for God is a God of truth, a God of power, and of purer eyes then to behold iniquity.* Eph. 5.1

Thus saith the Lord, *Will ye not feare me, Will ye not tremble at my presence,* Jer. 5. 22.

Would you not say it was madnesse, delusions, or witchery, and disorderly, to see men and women to tremble now in these dayes? *Quest*

What thinke you of it? but thoughts are vaine that arise out of the earthly heart: *Answe* But would it not be a wonder to you to see men and women to tremble, and their flesh to shake, and their bones to quake, and some to fall downe to the ground, and others to chatter like a Crane or a Swallow, as *Daniel* and the men that were with him did, and as *Hezekiab* did; and would you not wonder to see some their bellies to shake, and their lips to quiver, and to lye roaring by reason of the powerfull workings of God in them, as *Habakkuk* and *David* did, &c. What think you? could you owne the same power now that

*Quest**Answe*

1 Cor. 3

19, 20.

Dan. 10.

10, 11.

Isa. 28. 1

15.

Hab 3. 1

Psal. 38

was then in those dayes and not despise it.

Obj. You may say it was so then, but that is past and now there are no such things to be looked for nor no such power as was then.

Ans. I answer, God is the same God of power now that he was then, and he doth make manifest in revealing his Son in us.

Obj. But you may say, Revelations are ceased, not to be looked for in our dayes.

Ans. You may as well say, God is ceased to be God, and Christ to be Christ as to say, who art thou that limits the holy One of Israel by thy carnall mind? Gods power is not limited which way he will manifest himselfe but the wayes and workes of God are contrary to mans carnall wisdom, as saith the Lord, my wayes are not your wayes, for as the heaven is above the earth, so far are my wayes above your wayes; and Christ saith that he is the same yesterday, to day, and forever: and he saith, that no man knows the Father but the Son, neither knows any man the Son but the Father, and he to whom he is revealed. Mat. 11.27.

Then there is no knowledge of God but by revelation of the Sonne; he that hath the Sonne hath life, and he that hath the Sonne hath the Father also. Take heede of limiting the holy one of Israel, he is pouring forth his spirit upon Sons and Daughters according to promises, as in Joel 2.28.

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Let God be God powerfull, omnipotent,
 and incomprehensible; let Christ be the power
 of God unto salvation, immortall and invisi-
 ble, and not be seene with carnall, mortall,
 sensible eyss; and let him be a mystery to
 the wise ones of the world that live in the
 history, and know not that which hath beene
 foretold; let the carnall minde be as it is,
 an enemy to Jesus Christ, and death and de-
 struction is the portion of carnall mindes, and
 the carnall minde is death, and keepes the pure
 heart in bondage; but now the vials of
 wrath are to be poured forth upon the man
 of sinne, the enemy of righteousness; the
 Lord is making his power knowne in the
 hearts of his people, let despisers and won-
 derers perish. God is the same that he was,
 and it is the same power now that is made
 manifest that was in the Saints and servants of
 the Lord in former ages, as is made manifest
 by the Prophets and Apostles.

Therefore behold ye despisers and wonde-
 rers, and perish; *I will worke a worke in your* A& 13.4
dayes, though men declare it to you, you will not
believe them; the Lord shall arise as in mount
 Perazim, he shall be wroth as in the valley of
 Gibeon that he may doe his worke, his strange
 worke, and bring to passe his *act*, his strange
act. Now be ye not mockers lest your bands be
 made strong, *Isa. 28.21,22.*

See

See the conditions of the servants of the Lord in former ages, to whom the power of the Lord was made manifest : read the Scriptures and see whether you can own the power that they did that spoke them for yea or no ; I bear testimony to them through death ; thus saith the Lord, *to this man will I look, that is poore, and of a contrite spirit, and trembleth at my Word*, Isa. 66.2. there is God's delight in broken spirits, those that are broken by his Word in their hearts, which is power full, his Word is his power, and *the Word of the Lord is quick and powerfull, and sharper than any two edged sword*, to cut downe all lusts and corruptions ; and this Word is within, Rom. 10. 8. Now see, could your lustfull mind owne this ? to see a man tremble, would you not despise the worke of the Lord in him ? Take heede what you doe despisers and wonderers, perish, *Acts 13.41. Isaac*, hee trembled exceedingly, *Gen.27.33.* what thinke you of that ? was it the power of God or the power of the Devill that made him to tremble ? Had *Isaac* been here in those dayes, and trembled would you not have said it was madnesse ; delusions, and witchery ? what thinke you ? is not God the same God of power now that he was then ? take heed of despising the word of the Lord, despisers and wonderers perish.

Moses, he did exceedingly feare and quake

Joh. 3.

3, 14.

Ieb. 4. 12,

3.

ake, Heb. 12.21. what thinks you by that?
 all the thoughts of the wise are vaine that
 is out of the first wisdom, the wisdom of 1 Cor. I. 28
 the flesh; the wisdom of the world is foo- 1 Cor. I.
 nesse with God; let it be so, let God be 19, 20, 21.
 wise, and every man a foole; for every man and 27,
 must be a foole that he may be made wise: 28, 29.
 had *Moses* beene here now and quaked,
 would not your wisdom despise him for it,
 what thinke you? is not God the same now
 that he was then? despise not the worke of
 God: take heede of despising the worke of
 the Lord, for despisers and wonderers perish,
 and be ye not mockers lest your bands be made
 strong, Acts 13.41. Isa. 28.22.

Moses, he trembled at the worke of the
 Lord, Acts 7.32. what power was that which
 made him to tremble? was that the power of
 God or the power of the Devill, what thinke
 you? would you owne the same power now
 if you should see men tremble? would you
 not mock them? take heed of despising the
 worke of the Lord; and be ye not meekers lest
 your bands be made strong; our God is a God
 of power.

When the children of *Israel* came out of the
 Camp to meet with the Lord, the whole
 mount quaked greatly, *Exod.* 19. 16, 17, 18.
 what power was that thinke you? was that
 the power of God or the power of the De-
 vill?

vill ? take heede of despising the work of the Lord ; none doe but infidells and unbelievers those that never yet knew the power of God in themselves, working out sinne and evill, destroying the workes of the Devill that despise it in others ; but despisers and deriders perish, take heed what you doe.

Job 14. 14. *Job*, there was such feare and tremble
 Job 21. 5, 6 came upon him, that made all his bones
 Job 16. shake and his flesh to tremble, and his heart
 14, 15. also trembled, and was removed out of
 Job 17. 1, place, *Job* 31. 1. what think you by this ?
 2, &c. this the power of God or the power of the
 Devill that made *Job's* bones to shake and
 flesh to tremble, and removed his heart out
 of its place ? and had *Job* beene in this gene-
 ration, and done so, would you not have
 thought that he had beene mad ? &c. but you
 take mad mens words to talk of, and know
 nothing of their condition, and where the
 power of the Lord is made manifest in
 that they witnesse *Isaac's*, *Moses's*, or *Job's*
 condition ; you cry out of delusion, madness
 or witchery : and so it is now as it was then
 there are mockers now to mock and scorn
 those that witnesse their condition, as *Job*
 did, see *Job* 17. 2. saith he, are there not
 mockers ? Now the same persecutes the power
 of truth : take heed what you doe, God is a God
 of power now as he was then, I witnesse

the conditions through death: see what
 scriptures you can witnesse fulfilled in you,
 experience spoken in from the life of the
 scriptures, and live not in words without life,
 they will faile you.

David lay roaring all the day long, all his
 bones did shake, and his flesh trembled, hee
 and there was no soundnesse in his flesh nei-
 ther was there rest in his bones; he was feeble
 and sore broken, and roared by reason of the
 quietnesse of his heart, *Psalms. 38. his heart*
was troubled, and his strength failed him, and his sight
was dim, and all his bones did shake and his flesh
tremble; what thinke you of this? was this
the power of God or of the Devill?

See further, the power of the Lord will
 shake all earthly carnall hearts, and bring
 downe all that are proud and lofty, *Isa. 2. 11,*
2. and 17 18, 19, 20, 21. heare the Word of the
Lord, all ye that tremble at his Word, Isa. 66. 5.
see Isa. 54. The power of the Lord maketh the
nations to tremble, Isa. 54. 1.

Hizekiah chattered like a Crane, or a Swal-
 low, *Isa. 28. 14, 15. that was his condi-*
tion.

Jeremiah, his heart within him was broken,
 and all his bones did shake, and his flesh did
 tremble because of the Lord, and because of
 his holinesse: will ye not feare me, saith the
 Lord? will ye not tremble at my presence? for
 thus

Psal. 28.

to v. 12.

Psal. 12. 1.

Psal. 6. 2, 3.

Psal. 32. 3.

Psal. 119.

120. 114.

7. 99. 1. 97.

4, 5. 55.

4, 5.

Jer. 23. 9.

Jer. 4. 24.

Jer. 5. 22.
10. 19.
Jer. 33. 9.
51. 29.
8. 18.

thus saith the Lord, we have heard a voice of
trembling, of feare, and not of peace: And thus
now, and see whether a man travail with child,
Wherefore doe I see every man with his hand
his loins, as a woman in travaile, and all faces
turned into palenesse, Jer. 30. 5, 6. What tell
you by this? is not this a strange worke,
a man should travaile with childe? I tell you
all the works of the Lord are strange to
none can owne his works but those that
borne againe; and except ye be born againe
cannot enter into the Kingdome of Heaven
is as hard a thing for a rich man to enter into
Kingdome of Heaven, as for a Camell to
through the eye of a needle; that's a strange
worke also.

Ezek. 12.
18, 19.

The word of the Lord came unto Ezekiel
saying, Eat thy bread with quaking, and drink
thy water with cheerefulnesse, and with trembling
see further, Ezek. 26. 16. and 32. 10.
people trembled also; what power was
think you?

Daniel he trembled, and fell downe to the
ground, & the men that were with him quaked
Dan. 10. 7. 8. 11. was that the power of God
or the power of the Devill, think you, that
struck Daniel downe to the ground, and made
the men to quake, and to run away for feare
to hide themselves? take heed of despising
the workes of the Lord, he is the Lord

and of power that he was then.

Thus saith the Lord, *let all the Inhabitants* Joel 2.1,2.

the earth tremble; and Joel saith, the earth

quake before the Lord, ver. 10,11. see Na-

1.5,6.

Habakkuk his belly shoke, and his lips did

quiver, and his flesh trembled, Hab.3.16.

Ezra he sat downe astonished at the power

of the Lord, and the children of Israel came

to him trembling, Ezra 9.3,4.

Paul trembled at the voice of the Lord, and

fell downe to the ground, Acts 9.4,5,6.

The Corinthians received Paul with fear and

trembling, 2 Cor.7.15.

Paul wrote to the Philippians, and exhor- Phil. 2.1

ted them to worke out their salvation with 13.

fear and trembling; but, saith he, it is God

that worketh in you by his power; and, saith

in another place, the power of God wor-

keth in me mightily; the power of the Lord

will make all flesh to tremble: take heede of

despising the power of God, or resisting, for

in so doing you despise and resist the Ordinance

of God, and despisers and wonderers

shall perish.

Take heede of resisting and despising the

power of God, for he that despiseth the

power despiseth the Ordinance of Christ,

who is the power of God unto salvation:

for the Lord is now making his power knowne

in

in his Sonnes and Daughters; therefore every soule be subject to the higher power. God is a God of power, and he is the righteous Magistrate, who beareth not the sword in vain, he will not suffer sinne to go unpunished, therefore take heed of dissimulation, disorderly walking, for God is a God of order.

Thus saith the Lord, *Woe unto the wicked, it shall be ill with them, for the reward of the hand shall be given them,* Isa. 3. 11.

Say ye to the righteous, it shall be well with them, for they shall eat the fruit of their doing, Isa. 3. 10.

Rejoyce ye Saints and righteous Ones, the Lord is Keeper and Rewarder; for, saith he, *Blessed are you when men revile you, and persecute you, and say all manner of evill against you, falsely for my sake, rejoyce and be exceeding glad, for great is your reward in heaven: rejoyce as much as ye are partakers of Christs suffering, that when his glory shall be revealed, ye may be glad also with exceeding joy: If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evill spoken of, on your part he is glorified,* 1 Pet. 4. 14. Therefore rejoyce with exceeding great joy.

Now see who deny the Scriptures, those that deny to live in the life of them

uke 6.

23.

lat. 5. 11.

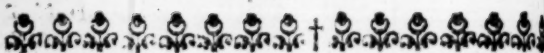
fore professe no more then you doe possesse, and Mat. 23. 1
 be not Sayers but Doers, for you had better
 never professe any thing at all, then to profess
 and not put in practise what you do profess;
 for it will rise up in judgement against you.

*Many shall come from the East, and West, Mat. 23.
 and shall sit downe with Abraham, Isaac, and 12.
 Jacob, in the Kingdome of Heaven: and the
 Children of the Kingdome shall be cast into utter
 darknesse.*

FINIS.

C

A



AMITE given forth of the TREASURIE.

Christian Friends,

THE end of all my writing is, to take off false aspersions that are cast upon the truth by those that speake evill of that they know not; and to exhort them to be more careful of the true guide, that would guide them and lead them out of darknesse; for those that know the name of the Lord cannot but speake well of him; but because they know him not, ruling by his holy spirit ruling in themselves, therefore doe they know them that are borne againe, in whom he hath manifested his love and power, as 1 John 3. 1. Behold what manner of love the Father hath bestowed on us that we should be called the Sonnes of God: now we are the Sonnes of God, therefore the World knoweth us not, because it knew not him; and that is the reason why they speake evill of the truth; because they know it not in themselves, therefore they know it not in others, where it is manifested;

Jo. 4. 5, 6. because they are of the World, the

fore ſpeake they of the World, and the world hea-
 reth them : We are of God, he that knoweth God
 heares us, he that is not of God heares us not ;
 whereby know we the ſpirit of truth and the ſpirit
 of error. And this is the record that God hath
 given to us eternall life ; and this life is in his
 Sonne. 1 John 5. 11. Now to know the Sonne,
 is to know the power of God, ruling by the
 power of his divine ſpirit, operating within,
 working out all ſinne and evill, for he being
 made maniſt, is made maniſt to deſtroy
 the works of the Devill. Now he that hath
 the Sonne hath life, and he that hath not the
 Sonne hath not life : now this life is within,
 therefore the end of all writing is to lay open
 that which is the cauſe of diſſention, from the
 true guide, the ſpirit of truth. The myſtery of
 iniquity hath borne rule long in man ; Anti-
 chriſt that ſits in the temple of God, as God,
 ſhewing himſelfe to be God, and ſits deckt a-
 bove the Croſſe ; (Chriſt) as a well-favoured
 Harlot, having got Saints words in forme and
 method to ſpeake of, but not made confor-
 mable to them in life and converſation, having
 onely the forme, but denyes the power of
 godlineſſe ; even Satan transformed into an
 Angel of light, Leviathan, the old crooked
 Serpent, the Devill who is the enemy of all
 righteousneſſe, he gets up into the higheſt
 forme, and hath ſuch faire colours that hee

cannot be discerned but by the power, and where the power of truth is he rageth and both within and without, and casts forth floods of wickednesse after it; but the wickednesse of the wicked shall slay them, the Lamb shall overcome and get the victory. Now the Lion of the tribe of *Judah* is taking off the seales, and opening the booke that had bene sealed, and doth discover Antichrist, the man of sinne, with all his deceivablenesse, and his craftinesse, how he lyes in wait to deceive the simple. Now where the simple desire is begot towards the truth, minde that which doth beget the desire, and wait there upon the Lord, who first begets the will; and then giveth power to act and perform that which is good upon the obedience to him; for all the promises of God run upon the obedience. Therefor, deare heart, minde the motions that doe arise to perswade thee to forsake that which is evill, and to embrace that which is good, and it will bring thee into true discerning betwixt good and evill, that thou maist chuse the good and refuse the evill. The Lord is now setting up the ministry of his Son in the spirits of his people; and if thou bee but still and sit in silence out of all manner words and writings, and outward teaching that arise from the first nature, which is altogether corrupt and uncleane; and if the heart

be uncleane, which is the ground, then the
 words and writings must needes be the same :
 therefore cease wholly from all that is out-
 ward and visible, and come to know that
 which is inward and invisible ; for *as the light-*
ning commeth out of the East, and shineth into
the West, so shall the comming of the Sonne of
man be : therefore wait wholly within, to
 know thy teacher there ; doe but returne out
 of all thy own wisdom, which is foolishnesse
 with God, and returne out of all thy owne
 righteousness, which is unrighteousnesse, and
 so shalt thou know the wisdom and righte-
 ousnesse of God, which is pure, spirituall, and
 divine, which doth farre excell and go beyond
 all thine, which wisdom is hid from all Vul-
 gerous eyes, and venemous beasts, and is not
 to be purchased with Gold, nor Rubies, nor
 Pearles, nor the preciouslest things that are,
Job 28. it is not to be found out by wit nor
 art, study nor industry ; minde but to returne
 within out of all thy owne words, thoughts,
 or musings, to have thy minde kept pure, and
 free from all thoughts, and objects without,
 and thou wilt be fit to receive the teachings of
 the Father, which will teach thee true know-
 ledge indeed ; and thou wilt finde the booke
 of life to be opened to thy soule in waiting
 within, & hear glad tidings brought to thy soul,
 and the everlasting Gospel will be preached to

thee, and the mysterie of godlineſſe unfolded
to thee, which hath been hid from ages and
generations, which now the Lord is revealing
by his ſpirit to thoſe that wait upon him: ſtand
wholly out of all mens words, and ſink down
into the ground, the eternall word of life
within, *Rom. 10.8.* and know it preached in
thy heart, and it will melt thee, and break
thee to peeces with the flowings forth of love
that runs forth from this pure Vine, the Lord
Jeſus Chriſt within; open when he knocketh
and if thou doſt but lay thy finger on the
latch thou ſhalt feele the ſmell of myrrour.
Oh wait on the Lord for teaching, and thou
ſhalt heare words unexprefſible, which will
make thee to rejoyce in the Lord with exceeding
joy; for the Kingdome of Heaven conſiſteth
in righteousneſſe, peace, and joy in the Holy
Ghoſt, where there is love, and peace, and
joy, and freedom in the Son of righteousneſſe
who is King of Kings, and Lord of Lords.
To him be praiſe, honour, and glory for ever
more. *All his works praiſe him, Oh bleſſed
Lord, praiſe him and magnifie him for ever.*

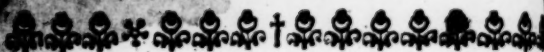
Written in the firſt yeare of Jubilee, by one
that had been in *Egypt* under ſore taxations
of *Pharaoh*, and was redeemed by the power
of the Lord, that ſent his Angel, the Meſſen-
ger of the covenant of grace, who leads the
Israelites, the promiſed ſeede, from place to place.

place, which leadeth up to him, who is *Israel*
 Keeper and their King. This Angel of the
 Lord doth lead the promised seed through the
 Sea of many great and deep troubles, and
 through the Wildernesse, where there are
 fiery tryalls, there to try all, to see whether
 they will stand or fall; there are such troubles
 there as seldome hath been knowne, and there
 the Lord he gets himselfe renowne, and so
 leades through the warfare spiritually, where
 many a strong hold is throwne downe by the
 Lords owne powerfull hand, and all his ene-
 mies are brought unto a stand, and the Lord
 leades his seede into the promised Land, that
 he may have the praise, to whom it doth be-
 long: And thus the seede comes to its rest at
 Sion, the beauty of holiness, where there is a
 largeness of the love of God, who will rule all
 nations with his Iron rod; the Lord is King,
 ruling there in power, each day, and eke each
 houre: To him alone be all praise, honour,
 and glory, both now and evermore. *Amen.*

Farewell. Thine in the Vine,

Rich: Farnsworth.

Sinne



Sinne kept out of the KINGDOME.

ALL Professors and People, consider where
you are, and from whence you are fallen;
you that plead for sinne, and say none can be
set free from sin while they are in the world;
you plead for an hold for Satan in you
whilest you are here, and where will you have
him cast out? or what fellowship can you
have with God, whilest the Serpent is head
you? you are separated from God, and know
him not; for what communion hath light with
darknesse? *God is light*, and he that dwells
in light; *God dwells in light; and in him is no darknesse*
at all: but whilest you live in sin you live in
darknesse, and the God of this world hath
blinded your eyes that you cannot see it; you
are led captive at his will to serve him, and
you are willing to be so, and you do not be-
lieve that you shall ever be otherwise; you
are servants to sin, and you take pleasure in it,
you are in the flesh and sin, and have made a
covenant with hell and death, you are resolu-
ved to serve and please the flesh whilest you
live,

e, and you will repent at your death, you Phil.
 we forgot that your times are in the hand of Heb.
 e Lord, and that this is the day of grace and
 pentance, which you turn into lasciviousness,
 d wantonness, you make it plainly appeare
 n love your lustfull pleasures and fithinesse
 ore then God ; you that love the world, and
 e things of the world, the love of the Fa- 1 John
 er when er is not in you ; for whom ye love, him 13, 16.
 re false will you follow : Christ saith, *If yee love* Joh. 14. 6.
 e can be, *follow mee, keepe my Commandements :*
 e world and thole who follow him he leades them out
 in you all the wayes of sinne into the wayes of
 ou haurity and holinesse, and so he is the way to
 an you the Father, for without holiness none can ever
 heading God, for he is of purer eyes then to be-
 d know old iniquity ; neither can any uncleane thing
 ht with come in his sight ; but whilest you follow the
 wells in prince of the Aire which ruleth in you, chil-
 larknes children of disobedience, bringing forth fruits of
 live in in and unrighteousnesse, having your conversa-
 ld hath ion in the earth and earthly things, following
 ; you your corrupt wills and pleasures, and yet you
 n, and will professe you love God, and owne him in
 not be words, and the Devill in practise : O horrible
 ; you hypocrite ! shall not the righteous God finde
 e in it, you out, and reward you according to your
 made workes ? you cannot deceive him, you de-
 resoleive your selves, who thinke to be heires of
 t you two Kingdomes ; you will have the pleasures
 live, of

of sin here, and you say you hope to be he
of the Kingdome of Heaven too; but
hope of the hypocrite shall perish; remem
thy Father *Dives*, in whose steps thou walk
and the same way leades to the same end,
Lord saith that the wicked shall be turned
to Hell, and all they that forget God, but
deceit in it sayes that thou must live in sin
whilest thou art here, and have thy thought
in the world, and yet thou shalt enter into
Kingdome of Heaven too. Now who must
lyar, whether God, or thou? O vaine man
was it not Sin that separated God and Man
at the first? and thinkest thou to be reconciled
again so long as sin stands in thee? Man was
not created in sinne, but pure and holy in the
Image of God, and whilest he stood here
had communion with God, and had that pure
wisdom of God, by which he was able to see
into the wonders of God, and to give names
unto all creatures; but so soon as he had com
mitted sin he was stript of all this, and be
came naked, and was thrust out of Paradise
and was cursed from the Lord, yea the ground
was cursed for his sake, and all this because
of sin, which thou thinkest so light of: so od
ious is sinne in the pure eyes of the holy God
and didst thou but know thy condition, and
thou thyself in sinne, in thy first birth, a child of
wrath, and one to whom all the curses in the
book

Gen. 1.27.

Gen. 2.19,

3,

Gen. 3.24.

book of God are due; thou wouldst tremble at
 him, and not plead for it, wherein thou plainly
 shewest thy selfe to be a servant of the Devil,
 and pleads for his Image and Kingdome; and
 were it not that he had blinded thy eyes, thou
 mightest see where thou art, when thou thus
 abusest the goodnesse of God, that having left
 his sins and saylings of others upon record, 1 Cor. 6.7, 8, 9.
 is warning to all that come after not to doe
 the like; and these thou makest use of to en-
 courage thee in thy sin and filthinesse, and be-
 cause God is mercifull to pardon Sinners
 what time soever they repent, therefore thou
 art encouraged to live in sin the longer unre-
 pented of. Now all that have eyes in their heads
 may plainly see whose children they are; for
 the Apostle saith, *Know ye not that the long* Rom. 2.
suffering and forbearing of God leades to repen-
tance? It doth so, to the children of God,
 but that Scripture is fulfilled in thee, which
 saith, *because judgement is not speedily executed*
on the wicked, therefore his heart is set in him to
work wickednesse: and thus thou makest the
 mercy of God a cloake for thy unrighteous
 actions, and yet thou wilt talk of a Redeemer,
 and of faith in Christ: But O friend, where is
 thy redemption witnessed whilst thou art yet
 in thy finnes? what art thou redeemed from? Joh. 8. 35, 36.
 or what art thou redeemed to? those who
 are redeemed are set free from the servitude
 of

of sin, but thou servest sin as long as thou
 obey the motions of it; then where is
 freedom? canst thou witness Christ dyed
 thee, and thy sin is still alive? how wilt
 witness his death in thee, or thy selfe
 with him? the Saints who were dead
 Christ were dead to sin; and saith Paul,
*can you who are dead to sin, live any longer in
 in? and saith, those that are dead with Christ
 are free from sinne, and are become servants
 righteousness: And, saith he, Now being
 free from sin, and become servants of God, ye be
 your fruit unto holiness, and the end eternall life
 but whilst thou livest in sin thy fruit is unholiness
 and the end thereof is death, and then where
 is thy redemption? they who are redeemed
 by Christ are redeemed from earth & earthly
 things up to God again, from whence they
 fallen, out of every Kindred, and Tongue, and Peo-
 ple, and Nation; and are made unto God Kings
 and Priests to reigne above sin and the earth
 and are made conformable unto his Image again
 which was lost by sin: but what conformity
 there in thee whilst thou art in sin? thou art not
 like him, but like the Devill, for every sinner
 the Image of the Devill, who sinned from the
 beginning, and whilst thou committest sin
 thou holdest forth the Image of the Devill
 thee, who is thy Father; and Christ told the
 Seribes and Pharisees, who professed themselves
 (selfe)*

Rom. 6.2.

Rom. 6.

7.

Rom. 6.22.

Ev. 5.9.10

Rom. 8.29

ves to be the children of God, but lived in
 that they were of their Father the Devill, Job
 his workes they would doe, for every sin
 the worke of the Devill; and, saith John,
 that committeth sin is of the Devill; and saith,
 for this purpose was the Son of God mani-
 fested to destroy the workes of the Devill: who
 er can witnesse Christ manifest in them, can
 witnesse sin destroyed; but if thou sayest thou
 hast witnesse Christ manifest in thee, and yet
 commit sin, thou art a lyar; for the Scripture
 saith, that whosoever abideth in him, sinneth not: 1 Joh. 3. 6
 whosoever sinneth hath not seen him, neither
 knowne him; and he that saith, I know him, and
 keepeth not his Commandements is a lyar, and, Joh. 2.
 the truth is not in him: And, saith the Holy
 Ghost, whosoever is borne of God sinneth not;
 but he that is begotten of God keepeth himselfe,
 and that wicked one toucheth him not; and saith
 againe, whosoever is borne of God doth not com- 1 Joh. 5. 1
 mit sinne, for his seede remaineth in him, and kee 1 John 3.
 cannot sin because he is borne of God; and saith 9, 10.
 plainly, In this are the children of God manifest,
 and the children of the Devill: Whosoever doth
 not righteousness is not of God, neither he that
 loveth not his brother. God in all ages hath
 known his by their obedience, but thou sayest Gen. 18
 thou must live in disobedience, and yet would
 be counted for one of his too; but where is
 thy marke by which thou art known from the
 world?

world? those that are God's are marked
 knowne from the world, and therefore ha
 of the world; but thou art in love with
 world, and can conforme to them in all
 wayes, words, works, and worships, and
 would be counted one of Gods too. O
 deceiver! thou deceivest both chy selfe
 men that are like thee; but thou canst
 deceive the Lord: take heed, repent, ha
 longer betwixt God and the World; if
 wilt owne God, thou must dis-owne the Wo
 and the world will disowne thee; thou ca
 not have both.

[In James Nayler.]

marked
 fore he
 e with
 in all
 os, and
 . O
 selfe
 canst
 at, ha
 ; if
 ne Wo
 hou
 I received these few lines inclosed in a
 letter, which came from my deare Brother
 George Fox, whose desire was, that they
 should be put in a booke: (I having written
 to go to the Presse, was moved to answer
 selfe) (it being my desire also) as in the
Site out of the Treasury, as it is there expres-
 ed, that peoples mindes may be taken wholly
 out of all bookes and formes, that they may
 know God, the Father of our Lord Jesus
 Christ, to be their Teacher by his spirit: & Jesus
 Christ, the unfold and opener of the Booke
 of life within, even the hidden mystery of his
 Fathers will, which hath beene hid from ages,
 and generations, which the Lord doth now
 reveale unto those that wait upon him for
 teaching, whose mindes are taken out of all
 mens teachings, and words, formall wayes of
 worships, *to worship the Father in spirit and in
 truth*, John 4.23,24.

R. F.

Oh

Oh all Friends, who write or speake,
 your wills nor mindes go before the light
 in you, but let all your words be from that
 is infallible, that all your words may be the
 of life, which is eternall, which shall jud-
 nally. Therefore deare friends all, every
 write nothing but as you are moved by the
 and from the Lord, lest there be presu-
 rashnesse, hastinesse, or pride, and light-
 your spirits, but every one improve your
 (that which is pure in you) to the bringing
 the unpure, by the pure: Let none print
 what they can eternally witnesse; here all
 will be cleare, and putt downe that which
 cleare, and cut downe all that which is filthy
 holy, and unrighteous.

Curious mindes write and print
 things, which feede the light mindes, and
 fleshly mind thirsteth after novelties (Dive)
 But a warning to all you who make all this
 for the Fire, which keepeth up Formes and
 stomes, lest you be burned your selves.

Take no

FINIS.